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174 *Yalovaki* was brought from Samoa by a tribe
177 now living on Lakeba Island, called the Leamaki;
695 and "Tui Leamaki" is a hereditary title used to this day by the head of that tribe. But it is purely a Polynesian custom, and was probably used by the Lauans in their previous country, before they came "from the East"; though it may have been resuscitated by the Leamaki people.

695 The procedure was for a suspected person to be brought into the centre of a ring composed of a council of chiefs, when the professor of *Yalovaki* seated himself on the mat opposite "the defendant," and solemnly said to him, "Did you in very truth do this thing or not? If you lie concerning the matter, so will your soul be captured this day." He then took a filmy scarf of finest *tappa*, and, immediately the answer was given, he twirled it over the man's head, as the Polynesians throw a cast-net, and if the man had lied, his soul was believed to be snared within it. Which belief, if the man really *had* lied, so weighed on his mind that he often went mad.

177 Now comes the modern equivalent of the practice.
627 The missionaries rightly stopped the *Yalovaki*,
[797] so the people felt bound to provide some sort of substitute. They saw in the earliest law courts
[201] the foreign method of "kissing the book," which
[754] caught their fancy immensely; so to this day

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when there is an undetected crime, but especially when a man falls ill and declares that he must have been *vakadraudrau'd*, a secret meeting of the people is held, and all are more or less compelled to go through the *Yalovaki* practice, only *Regui Vola* ("smelling the Bible"—Polynesians do not kiss with their lips, they sniff with their nostrils) is used. This *compulsory* ordeal is not, of course, a thing to be approved of, and is not allowed, though only last year the *Roko* (native governor) of the Lau Islands wanted my permission to use it to detect witchcraft!

Various coincidences have much served to strengthen the people's belief in the efficacy of *Regui Vola*, especially the famous case of Emili (the sister of Luki, the great chief of Matuku Island), which, though it happened twenty years ago, is still talked about to this day. She was strongly suspected of having *vakadraudrau'd* to death her own brother; and on the day of his death she was made to *Regui Vola* by the native missionary in the presence of all the people, and she swore on oath that she might die if she had done this deed. She was then a young woman in perfect health. That afternoon she died!